

VINDICIÆ  
QUORUNDAM  
Roberti Barclaii Noematum,  
Contra aliquas  
ARGUMENTATIONES  
In eo Libro, cui Titulus est  
ANTIBARCLAIUS.

U B I

Reperitur Elucidatio Veritatis, de Immediata & Interna Revelatione, de Scripturis, de Universali Redemptione.

EDM. ELISIO, Eccl. Ang. Præsb.

Magna est Veritas, & prevalebat.

Ο Θεός πατήρ, ὁ Υἱὸς καὶ τὸ Ἅγιο Πνεῦμα.

A Vindication of some Sentiments of  
**ROBERT BARCLAY,**  
Against the Arguments of a Book, Entitled  
**ANTIBARCLAIUS:**

Wherein the Truth of *Immediate and Inward Revelation*,  
of the *Scriptures*, of *Universal Redemption*, is fur-  
ther *Explained*.

By EDM. ELYS, Minister of the Church of England.

Great is the Truth, and it will prevail,  
God's Light, and there is no Darkness in him.

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## The TRANSLATOR to the READER.

Reader,

**T**HIS Short Latin Treatise being sent to a Relation of mine in Manuscript, and the Author being a Grave Ecclesiastick of the Church of *England*; I was willing to Translate it, and make it publick, that the Members of that Church may see the most considerable Principles of the People called *Quakers* acknowledged and defended by a Learned and Religious Minister of their own. I will not answer for the Elegancy, but may for the Truth of the Translation. Which is, I hope, enough to excuse, with the Candid, the first undertaking, of this sort, of,

READER,

Thy well-wisher

S. P.

---

*Speſtabili Viro, Joanni  
Norriſio Edmundus  
Elifius. S.*

*To the Worthy, John  
Norris.*

**T***u mihi videris, Erudite vir,  
aliquatenus Errare in Opi-  
nione Tuae de iſto hominum genere,  
qui vulgo QUAKERI vocantur.  
Ego quidem Incoſum generoſo  
pectus Honeſto in Plurimis eo-  
rum videre mihi videor.*

**I**T ſeemeth to me, -Learned Friend, that thou ſomewhat miſtakeſt in thy Opinion concern- ing the People, vulgarly cal- led *Quakers*. Methinks I ſee a right honeſt Mind in many of them.

By

**Per LUMEN INTERNUM**

*Præcipue Intelligent SPIRITUM  
Veritatis Propter Merita RA-  
TIONIS, & per Efficaciam IN-  
TERCESSIONIS Domini nostri  
JESU CHRISTI se Omnia  
Offerentem adeo ut Anima, Verita-  
tis Sanctificantis. Avida nunquam  
non possit Eandem adipisci  
Si Macula non Contemnit in  
Defensione R. BARCLAY  
hisce Chartis Tibi exarata, Scrip-  
ta aliqua a Te Oppositio Mibi  
erit gratissima. Vale*

REDAE

1700

**Candido Lectori.**

**S**Cias velim, Amice Lector,  
Annotationum istarum Au-  
thorem istiusmodi hominem esse,  
qui Doctrinam Celsam avide  
Amplectitur, Ubique illa occurrit,  
à quocunque Hominum quorumque  
modis Elapsus: Hanc liquidè  
constat nevivens unquam percepisse  
Veritatem Evangelicam; nisi  
per Veritatis Charitatis Exercitium  
Notionum Illi omnium Pontis  
Origo est Nostra illud, O  
ΘΕΟΣ ΑΓΑΠΗ ΕΣΤΙ.

By the *Light* within they chief-  
ly understand the *Spirit of Truth*,  
as the fruit of the merits of the  
passion and efficacy of the Inter-  
cession of our Lord *Jesus Christ*,  
for the good of all; that the  
Soul, which thirsts after the *San-  
ctifying Truth* might be filled  
with it.  
If what I here present thee, in  
the following Sheets, in defence  
of R. Barclay, is not agreeable  
with thy Sentiments, it would  
oblige me much to see thy Ob-  
jections. Farewel

*Edmund Elys.*

**To the Candid Reader.**

**I** Would have thee know  
(friendly Reader) that the  
Author of these Annotations,  
is a Man who most heartily em-  
braceth the Heavenly Doctrine  
wheresoever he meets it, and by  
what sort of Men or Manner so-  
ever it be explained. He also  
sees plainly, that no Man hath  
ever obtained the Evangelical  
Truth, without the true practice  
of Charity. And this Principle  
God is Love, is the Spring  
of all his Religion.

De *Immediata & interna Revela-*  
*tione.*

**A**NTIBARCLAIUS. P. 33. 'A-  
'pologetes in genere quidem  
'scripsit, Patres una voce, adjudicasse  
'nullam Dei cognitionem certam,  
'et veram esse, nisi quæ intus reve-  
'latur Spiritu ejus: Revelatiōe ni-  
'mirum, inquit Author **A**NTI-  
'BARCLAIUS, *Immediata & Pe-*  
'culiari, sive cuius Propria.

*Resp.* Imo, Vir Doctissime, cuius  
Propria: sed non aliter, quam uni-  
cuique Propria est ad unumquemque  
pertingens Affluentia, seu Lux ab  
unoquoque Participata SOLIS Splen-  
denti Lucis nimirum, Omnibus  
Creaturis, quæ Videndi Facultate  
præditæ sunt, Communis, sed ab  
Unaquaque actu Participatæ secun-  
dum Peculiarem Cuiusque Actu-  
alem ipsius Videndi Capacitatem.

P. 46. — 'Nulla plane facta men-  
'tione ullius Immediatæ Revelatio-  
'nis, quam omittere nullatenus de-  
'buit, si tanta ejus fuisset necessitas,  
'quantam Apologetes hodie, cum  
'suis sectatoribus urget, atque præ-  
'tendit.

*Resp.* Non urget, atque præten-  
dit necessitatem Immediatæ Reve-  
lationis alicujus Rei, nisi quæ jam  
Revelata est in S. Scripturis. Sed  
necessariam esse asserit Immediatam  
Revelationem, seu actualem Spiritus  
Sancti Operationem in Animis no-  
stris, ut Rite Percipiamus veritatem  
Sanctificantem in ipsis Scripturis Re-  
velatam.

Of *Immediate and inward Reve-*  
*lation.*

**A**NTIBARCLAIUS. P. 33. 'The  
'Apologist writes in general,  
'That the Fathers have concluded  
'with one voice, *That there was no*  
'true and certain knowledge of God, but  
'that which is revealed inwardly by his  
'own spirit: By a revelation, as the  
'Author of ANTIBARCLAIUS says,  
*immediate and particular or proper*  
to any one.

*Answer.* Even so, most Learned  
Sir, proper to any one: *But not other-*  
*wise than as all partake of the light of the*  
*Sun.* The Light is common to all  
Creatures, who are indued with  
sight, but every one actually par-  
takes of it according to the actual  
capacity he hath of seeing it.

'P. 46. No mention having been  
'made of any immediate Revelation,  
'which he by no means ought to  
'have omitted, if it had been so ne-  
'cessary as the Apologist and his  
'followers urge and pretend.

*Answer.* He neither urges nor pre-  
tends the necessity of an immediate  
Revelation of any other thing, but  
what is already revealed in the Holy  
Scriptures. But he affirms that *Im-*  
*mediate Revelation*, or the actual Ope-  
rations of the Holy Ghost in our  
hearts, is necessary that we may right-  
ly perceive the sanctifying truth, de-  
clared by those Scriptures.

P. 87. ' Studet Lectori persuadere has Revelationes Immediatas, & Internas fuisse olim Formale Obiectum Fidei Sanctorum.

*Resp.* Aequissimum est hoc ejus studium: Per Formale obiectum intelligit Idipsum, quod per FIDEM Intellectu Perceptum Percipientes Sanctos reddit, nempe DEO in Animis eorum immediate Operanti similes.

P. 124. ' Ad quid inquit *Anti-Barclaiista*, Perpetuitas Promissum Spiritus ad Novitatem Revelationum?

*Resp.* Ad Mentes nostras jugiter Renovandas per *Spiritum Sanctum* jugiter opus est nobis Novis Revelationibus, seu Operationibus Spiritus Sancti Mentibus nostris Revelantis *Veritatem Sanctificantem*, cujusmodi Revelatio semper fit secundum *S. Scripturas*: Sapissime tamen sine ulla *Vocum Scripturarum* in memoriam revocatione.

P. 156. ' Quando, *Pf.* 34. 9. cunctos Fideles hortatur ut Gustent, & Videant quam bonus, & suavis sit Dominus, nescio quid Apologetes habuerit in animo, ut hisce verbis abuseretur, cum in *Psalmo* hoc Regius Vates ne minimam fecerit mentionem suarum a Deo Revelationum, sed aliorum potius Beneficiorum, quorum tempore Exilii a facie Regis *Saul* particeps factus est, in Deo scilicet confidens; unde & eos pradicat beatos, qui in quavis afflictione in eo fiduciam ponere didicerunt.

P. 87. He endeavours to persuade the Reader that the immediate and Inward Revelations were, in old time, the formal object of the Saints Faith.

*Answer.* His endeavour is very just: By the formal object he means the same thing, which, being conceived by the Understanding, by faith sanctifies those who receive it, and makes them like to God, immediately working in their Hearts.

P. 124. But, says the *Anti-Barclaiist*; how can the perpetuity of the promise of the spirit prove the use and necessity of fresh Revelations?

*Answer.* To renew our minds continually by the Holy Ghost, we have continual need of new Revelations, or of the operations of the Holy Ghost, revealing the sanctifying Truth to us; which Revelation always agrees with the Holy Scriptures: Nevertheless, often without any remembrance of what is written of it in our memories.

P. 156. *Psalms* 34. 8. When he exhorts all the faithful to taste and see how good the Lord is, I know not what the Apologet means, to apply these words so improperly; when the Kingly Prophet, in the same Psalm, hath not made the least mention of any Revelations he received of God, but rather of other blessings, during the time of his Exile from SAUL; which he trusting in God, was made partaker of: Whence he pronounces those blessed, who, in all their afflictions, have learned to put their confidence in him.



*Resp.* Hæc verba *Gustare*, & *Videri* manifeste ac indubie significant *Sensationem*, seu actualem Noticiam sensitivam, vel Intellectivam Rei presentis, id est, Corporis, vel Animæ sensibus se Immediate ingerentis, non Traditæ tantum per alios, qui eam Gustarunt, vel Viderunt. Istiusmodi *Sensatio*, seu *Immediata Perceptio* Suavitatis Divinæ fieri nequit, nisi per *Immediatam Spiritus Sancti* in animis nostris *Operationem Sanctificantem*, cujusmodi omnes *Spiritus Sancti*, *Lucis* nimirum *Immense Operationes* recte vocantur *Immediatæ Revelationes*, nempe istiusmodi *Illuminationes*, quibus istæ fugantur *Tenebræ*, quæ nos impediunt, quo minus *res ipsas Divinas a Spiritu Sancto* nobis ( in *Legendis*, vel *Audiendis Scripturis*, vel sine ulla *Vocum Scripturarum* Recordatione ) *Propositas Immediate Perspicere* possimus.

P. 158. 'Id forte aliquam videtur habere difficultatem, quod Apologetes etiam in primis hic & alibi urget: quando 1 *Joannes Cap. 5. v. 6.* scripsit post alia, *Spiritus est, qui Testatur, quod Spiritus Veritas est.* Verum, si hic etiam, inquit Vir Eruditus, Apostoli mentem ex integro Textu rite attendamus, nihil aliud Eum auditoribus voluisse ad animum vocare observabimus, quam quod *Spiritus Sanctus*, &c.

*Resp.* Nihil aliud! Certe voluit hoc ipsum ad animum vocare, quod *Robertus Barclaius* Probare velit nempe opus esse nobis *Immediata Revelatio-*

*Answer.* These words *to taste and to see*, manifestly and undoubtedly signify a *sensation*, or an actual *Sensitive* or *Intellective* knowledge of a thing present; *viz.* immediately influencing the Senses of the Body or Mind, and not only, by the *Testimony* or *hearsay* of those that have tasted and seen it. Such a *sensation* or *immediate perception* of the divine sweetness, cannot be effected but by an immediate and *sanctifying Operation of the Holy Ghost in our hearts*. All such Operations of the Holy Ghost are rightly called the *Immediate Revelations* of the *Infinite light*; namely, those *Illuminations*, by which the darkness of our Minds is dispersed, which hath hindered us from seeing those divine Truths offered to us by the *Holy Ghost* ( either in reading or hearing the *Scriptures* or without any remembrance of the things therein written ) by an immediate light or sensation.

'P. 158. Perhaps some difficulty may appear in what the Apologist here as well as elsewhere chiefly urges: 'when *John 1. 5, 6.* after other things, 'writ, *It is the spirit which beareth witness, because the spirit is Truth*: but 'if here we also rightly consider the 'Mind of the Apostle in the Context ' ( says our Learned Man ) we shall conclude that he meant *nothing else* 'but to engage his hearers to remember, but that the Holy Ghost, &c.

*Answer.* *Nothing else!* He would certainly have them call to mind that same thing which *Robert Barclay* would prove, *viz.* That we have  
B 2                      need

ne, seu Testimonio Spiritus Sancti in Cordibus nostris, ut firmiter, ac Practice assentiamur *Veritati Evangelica*; quia Spiritus est Omnis Veritatis Principium, adeo ut nulla esse possit vera, & viva veritatis Cœlestis Notitia, nisi quæ derivetur ab ipso Spiritu Sancto in Cordibus nostris Operante. Quæcunque Impiis hominibus, seu veram Sanctitatem avversantibus contingit Rerum Divinarum Notitia, seu Cognitio, revera nihil aliud est, quam quod Apostolus appellat Rom. 2. 20. τὴν Μορφωσιν τῆς Γνωστῆς, *Formam, seu Imaginationem Cognitionis*.

### De Scripturis.

P. 164. Hæc verba R. Barclaii recitantur: "Quoniam solummodo sunt declaratio fontis, & non ipsi fons, ideo non existimandæ sunt principalis origo omnis veritatis, & cognitionis, nec adæquata primaria Regula Fidei, & Morum, licet cum dent verum, & fidele Testimonium primæ originis, sint & possint existimari Regula secundaria, subordinata Spiritui.

*Resp.* De quibus R. Barclaii verbis sic explico Animi mei sententiam. Si per Spiritum Divinum intelligimus Deum, Tertiam S. TRINITATIS Personam, mihi videtur non licere nobis Eum appellere *Regulam Fidei, & Morum*; cum Regula Fidei sit istud *Instrumentum*, quo Recte Investigamus quid sit *Fidei Christiana Objectum*,

need of *Immediate Revelation*, or of the *Testimony of the Holy Ghost in our hearts*, that we may constantly embrace and practice the Evangelical Truth; because the Spirit is the *Fountain of all Truth*; insomuch, that there can be no true and living knowledge of the Heavenly Truth, but what is deriv'd from that Holy Spirit working in our hearts. All knowledge of divine things, that the ungodly or despisers of true sanctity have, is nothing, in effect, but what the Apostle calls τὴν Μορφωσιν τῆς Γνωστῆς, the *Form, Image or Shadow of knowledge*, Rom. 2. 20.

### Of the Scriptures.

Anti-B. P. 164. are found Quoted these words of Robert Barclay: "Because they are only a Declaration of the Fountain, and not the Fountain it self, therefore they are not to be esteemed the principal ground of all Truth, and knowledge, nor the Adequate Primary Rule of Faith and Manners; tho' giving a true and faithful Testimony of the first foundation, they are and may be esteemed a secondary Rule subordinate to the Spirit.

*Answer.* I thus explain my sense of these words of R. Barclay. If we, by the Holy Ghost, understand God, viz. the 3d. Person of the Holy Trinity, I confess we ought not to call him the *Rule of Faith and Manners*; since the Rule of Faith is that *Instrument* by which we rightly examine what is the object of the Christian Faith, and what



ſeu quid ſit id, quod a nobis Creden-  
dom CHRISTUS Propoſuit: Sed  
per Spiritum Divinum etiam ſignifica-  
ri poſſit noſtra Spiritus Divini Parti-  
cipatio, quod omnis anima Rationa-  
lis prædita eſt per inſtam in Natura  
ſua DEI OPT. MAX. *Ideam*: Hoc  
ſenſu recte dicendum eſt Spiritum eſſe  
Principalem, ſeu Primariam Fidei  
Regulam, cui ipſæ Scriptura Subor-  
dinantur: Nam eatenus tantum ſen-  
ſum earum Divinum eſſe Percipimus,  
quatenus ejus *Congruentiam* ſentia-  
mus cum illa, quam ipſe Deus Ani-  
mis noſtris indidit, *Essentiæ* Divinæ  
*Idea*. Placet mihi admodum hæc  
Roberti Barclaii Proteſtatio, quam p.  
226. recitat Ejus doctiſſimus Adver-  
ſarius. 'Secum ſuis Doctrinas, &  
'Mores ſuos libentiſſime Examini ea-  
'rum ( *S. Scripturarum* ) concedere,  
'& hoc tanquam poſitivum, & cer-  
'tum admittere ex animo principi-  
'um, ut quodcunque quis prædicans  
'ſe Spiritum duci, contrarium Scriptu-  
'ræ perpetrât, deluſio, & machina-  
'tio Diabolica exiſtimetur.

De *Universali Redemptione Chri-  
ſti, & ſalutifero, necnon ſuper-  
naturali Lumine unumquemque  
illuminante.*

P. 294. 'De Præſentia, vel Inef-  
'ſentia, quæ pertinet ad Regnum  
'Naturæ, adeoque omnibus in Uni-  
'verſum Creaturis eſt Communis,  
'hic minime Sermo eſt.

*Reſp.* Certo certius eſt Tòv ΑΟΛ  
ΙΩΝ in Omni Creatura *Logica*, ſeu

what that is; that Chriſt hath lay'd  
down for us to believe: But we may  
alſo underſtand by the *Holy Ghoſt*;  
our partaking of the *divine Spirit*, with  
which every Rational Soul is indued,  
by an *Idea* of the moſt great and  
moſt good God, ingrafted in its  
nature: In which ſenſe, we, by right,  
ought to ſay the Spirit is the Principal or  
Chief Rule of our Faith, to which the  
Scriptures themſelves are ſubordinate. For  
we only perceive they carry a divine  
ſenſe as far as we feel their congruity  
with the Idea or Impreſſion of that  
divine Being, which God himſelf  
hath fixed in our hearts. R. Barclay's  
Proteſtation, of which his learned  
Adverſary ſpeaks page 226, pleaſes  
me much. That he, with thoſe of his  
Religion, are willing their Doctrines and  
Practices ſhould be tried by the Holy  
Scriptures, and to admit, as a poſitive  
and certain Maxim, that whoſoever  
any do, pretending to be led by the Spi-  
rit, which is contrary to the Holy Scrip-  
tures, ſhould be reputed a deluſion of the  
Devil.

Of Chriſt's Universal and ſaving  
Redemption, as alſo of the ſu-  
pernatural light which enlight-  
ens all Men.

'*Anti-Bar.* P. 294. I ſhall not here  
'ſpeak of that Inſtinct or Indwelling  
'Principle which belongs to the king-  
'dom of Nature, and therefore is com-  
'mon to all Creatures in general.

*Answer.* 'Tis moſt certain that Tòv  
ΑΟΤΩΝ is preſent in all Logical or  
Reason-

*Rationalis* Inesse Peculiari etiam in-  
fendi modo, non eo tantum, quo in  
reliquis Inest Creaturis.

P. 301. 'Quando *Jacobus* c. 1. 21.  
'ad fideles & regenitos scribes  
'Verbum Dei vocat ἄβυσσος Ἐμφυτος, id  
'est, Sermonem insitum; quod non  
'de alia insitione, quam quæ per  
'publicam prædicationem, ac ejus  
'receptionem facta est, intelligi de-  
'bere ex integro patet Contextu.

*Resp.* Notandum est non Dixisse  
*Apostolum* ἄβυσσος Ἐμφυτος, sed τὸν Ἀβύ-  
σσος Ἐμφυτος, Innuens nimirum Eundem  
esse, de quo loquitur S. *Joannes*,  
'Εν Ἀρχῇ ἦν ὁ Λόγος, hic ΛΟΓΟΣ est  
certe, cum Essentia ejus sit Infinita,  
in Omnibus Creaturis, Modo Peculiari  
in Natura *Rationali*. Hæc  
Sancti *Jacobi* verba τὸν ἄβυσσος Ἐμφυτος τὸν  
δυναμικὸν οὐτως τὰς Ἰουδαίους, atque  
illa in Epistola ad *Hebraeos* Cap. 7. V.  
25. Ζῶν ἐν τῷ πατρὶτι δυνάμει, in-  
telligenda sunt de Uno S A L V A-  
TORE Nostro, Lumine illo Vero  
Illuminante Omnem Hominem Venien-  
tem in Mundum. Ad Sententiã  
hanc nostram stabiliendam ma-  
xime conducunt Verba ista Viri  
Celeberrimi, Græcarum Litera-  
rum Peritissimi, DANIELIS  
HEINSII, *Exercit. Sacr.*  
Pag. 587. 'Quid est Ἐμφυτος;  
'certe τὸ φυσικόν, certe quod Innatum  
est, & Naturale: quod Ἐμφυ-  
τικόν Vulgo Dicimus. Quomodo  
'Ἐμφυτος τὸ ἐν τῷ φύσει, *Hesychius*, I-  
'demque τὸ ἐκ φύσεως, quod a Na-  
tura est, *Snidas* interpretatur.

Reasonable Creatures, and that in a  
more particular manner, and not on-  
ly as it is in other Creatures.

'Page 301. When *James* Chap.  
'1. 21. writing to the faithful and  
'Regenerate, calls the word of God  
'ἄβυσσος Ἐμφυτος (id est) the *Ingrat-*  
'red word; It appears by the whole  
'context that we ought not to un-  
'derstand it of an other Grafting,  
'than that which is made by a pub-  
'lick preaching and reception of it.

*Ans.* We ought to note that  
the Apostle did not say ἄβυσσος Ἐμφυτος  
but τὸν ἄβυσσος Ἐμφυτος; intimating the  
same thing which St. *John* speaks of  
'Εν Ἀρχῇ ἦν ὁ Λόγος, since his Essence is  
infinite in all Creatures, but more  
particularly in Reasonable ones.  
These words of St. *James* τὸν ἄβυσσος  
Ἐμφυτος τὸν δυναμικὸν Ζῶναι τὸν ἰσχυρὸν  
ἰμῶν, and those in the Epistle to the  
*Hebrews* Chap. 7. v. 25. Ζῶν ἐν τῷ  
πατρὶτι δυνάμει, ought to be under-  
stood only of our Saviour, who is the  
True Light, Enlightening all Men com-  
ing into the World. DANIEL  
HEINSIUS a very learned and  
famous Man in the Greek Tongue  
*Exercit. Sacr.* confirms this our  
Sense.

Pag. 587. What is Ἐμφυτος? certainly  
τὸ φυσικόν; without doubt that which  
is Innate or born with us: And com-  
monly called Ἐμφυτικόν. *Hesychius*  
interprets Ἐμφυτος τὸ ἐκ φύσεως after  
the same manner: And likewise *Snidas*  
renders τὸ ἐκ φύσεως, that which  
is Natural to us, or every one hath.

‘Ex integro, (inquit Vir Doctissimus,) Patet Contextu non de alia Institutione, quam quæ per Publicam Prædicationem ac ejus Receptionem Facta est, Intelligi Debere. Integrum igitur Perspiciamus Contextum. Abjicientes Omnem Immunditiam, & Abundantiam Malitiæ, in Mansuetudine suscipite Insitum Verbum, quod Potest Salvare Animas Vestras. Num aliter Suscipere Possimus VERBUM, seu SERMONEM illum, Qui in Principio, seu ab Æterno erat DEUS, nisi Abjicientes omnem Immunditiam & Abundantiam Malitiæ & in Mansuetudine Corda Nostra Illi Humilime Devøventes, qui Dicit, Discite a Me, quia Mansuetus sum, & Humilis Corde? R. B. Hisce Verbis quæ recitat ejus Adversarius p. 305. Clarissime Exprimit Sententiam Vere Christianam, nempe Quod ij, quibus Evangelium Æternum Prædicatum est, non Salventur, nisi hujus Luminis, & Gratiæ Internis Operationibus.

Sententiæ Orthodoxæ de Innata DEI OPT. MAX. Notione, seu Idea sunt maxime Consentanea hæc Carmina PYTHAGOREORUM, Vere Aurea:

Αὐτὸ οὐ θέλει εἶναι θεὸς ἰσὺς ἰσὺς θεοῦ οὐκ οἷον ἀποφάσμα θεοῦς δέξινον ἑσέα.

De Imitatione Christi Lib. 3. C. 2.

‘Loquere Domine, quia audit Servus tuus: Non loquatur mihi Moyses,

‘It appears by the whole Context (says our learned Man) we ought to understand it of no other Grasping, than what is made by a publick Ministry. Let us therefore view the whole passage, *Laying aside all Filthiness and Superfluity of Naughtiness, receive with meekness, the ingrafted word, which is able to save your Souls.* Ans. Can we receive that word which beginning, or from Eternity, was God except we lay aside all uncleanness and Superfluity of Naughtiness, and in Meekness, humbly devote our Hearts to him, who says, *learn of me who am Meek and Humble of Heart?* R. B. by these words, which his Adversary recites, page 305, most clearly declareth for Christian Doctrine, to wit, *that those to whom the Gospel hath been outwardly preached, are not saved, but by the inward Operations of the Light and Grace.*

These Pythagorean Verses, which may truly be called Golden ones, agree much with the Orthodox Opinion of the Manifestation or Idea of the most great and most good God, within us.

Follow thy Guide within, the Birth Divine,  
Mans Rule the Glâss where Sacred Truths do shine.

‘The Imitation of Christ Book 3. C. 2.

‘Speak Lord, for thy Servant heareth Thee: Let neither Moses, nor yet any  
‘ of

aut aliquis ex Prophetis: Sed tu  
 potius loquere Domine Deus, Inspi-  
 rator, & Illuminator Omnium Pro-  
 phetarum: Quia tu solus sine eis,  
 potes me perfecte imbueri; illi  
 autem sine te nihil proficiunt. Pos-  
 sunt quidem verba sonare, sed Spi-  
 ritum non conferunt. Pulcherrime  
 dicunt, sed te tacente Cor non ac-  
 cendunt. Literas tradunt, sed tu  
 sensum aperi, Myſteria pro ferunt,  
 sed reſeras Intellectum ſignatorum.  
 Mandata edicunt, ſed tu juvas ad  
 perficiendum. Viam oſtendunt, ſed  
 tu confortas ad ambulandum. Illi  
 foris tantum agunt, ſed tu Corda in-  
 ſtruis, & illuminas. Illi exterius  
 rigant, ſed tu ſecunditatem donas.  
 Illi clamant verbis, ſed tu auditui  
 Intelligentiam tribuis.

*Liturg. Angl.*

“ Omnipotens Deus, da nobis, quaſumus,  
 ut abjectis Operibus Tenebrarum, induamur  
 “ Arma LUCIS in hac Mortali Vita, in qua Je-  
 ſus Chriſtus Filius tuus cum magna Humi-  
 litate ad nos viſitandos advenit, ut in ex-  
 tremo Die, quo rediturus eſt cum Gloria  
 “ Maieſtatis ſuæ ad judicandos vivos & mor-  
 tuos, reſurgamus ad vitam immortalem, per  
 eum, qui una tecum, & cum Spiritu Sancto  
 “ vivit, & regnat in ſæcula ſæculorum. Amen.

“ Eccleſiam tuam, Benigne Domine, LU-  
 CIS tuæ coruſcantibus radijs illuſtra, qua-  
 ſumus, ut beati Apoſtoli, atque Evange-  
 liſtæ Joannis illuminata Doctrinis, in via-  
 tuarum LUCEM ita ambulet; ut  
 “ ad vitæ æternæ LUCEM tandem per-  
 veniat, per Jeſum Chriſtum, Dominum  
 “ Noſtrum. Amen.

“ of the Prophets, ſpeak to me; but  
 “ do Thou rather ſpeak, O Lord my  
 “ God, who art the Illuminator and In-  
 ſpirer of all the Prophets: For thou,  
 “ without them, canſt teach me perfectly:  
 “ But they without thee, will profit me  
 “ nothing. They indeed make their  
 “ words ſound; but they cannot give  
 “ them the Spirit. What they ſay is ex-  
 cellent; but unleſs thou ſpeakeſt, they  
 “ reach not the Heart. They give the  
 “ Letter, but thou openeſt the Senſe.  
 “ They propoſe Myſteries; but thou un-  
 lockeſt them. They proclaim thy  
 “ commands; but thou helpeſt us to  
 “ perform them. They ſhew us the  
 “ way; but thou ſtrengtheneſt us to walk  
 “ therein. They only act without  
 “ thou Inſtruſteſt and Illuminateſt the  
 “ Heart. They water the outſide;  
 “ but thou givelt the fruitſulneſs.  
 “ They ſpeak forth words; but thou  
 “ givelt us Ears to underſtand them.

*English Liturgy.*

“ Almighty God, grant we pray thee, that  
 “ the works of darkneſs being laid aſide,  
 “ we may be clothed with the Armour of LIGHT,  
 “ in this mortal life; in which Jeſus Chriſt thy  
 “ Son came, with great humility, to viſit us;  
 “ that we in the great day, when he ſhall re-  
 turn with the Glory of his Maieſty to judge  
 “ the living and the Dead, may riſe through  
 “ him, to life immortal, who with thee and  
 “ the Holy Ghoſt, lives and reigns forever  
 “ and evermore, AMEN.

“ Lord, bleſs thou thy Church, and adorn  
 “ her with the bright Beams of thy LIGHT: &  
 “ pray thee, enlighten her with the Doctrine  
 “ of thy bleſſed Apoſtle and Evangelift John  
 “ that ſo walking in the LIGHT of thy way,  
 “ ſhe may at laſt come to the LIGHT of Eter-  
 “ nal Life, through Jeſus Chriſt our Lord.

AMEN

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